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Together just enough to care: Examining moral orientation use in individuals and couples.

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**TOGETHER JUST ENOUGH TO CARE: EXAMINING MORAL ORIENTATION USE
IN INDIVIDUALS AND COUPLES**

by

Cheryl D. Aubie

**A Master's Thesis
Submitted to the Faculty of Graduate Studies and Research
through the Department of Psychology
in Partial Fulfilment of the Requirements for the
Degree of Master of Arts at the
University of Windsor**

Windsor, Ontario, Canada

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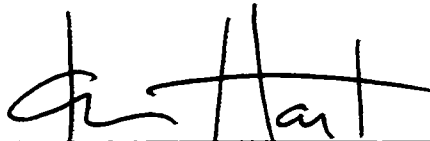
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ABSTRACT

The present study investigated how individuals and romantic couples resolve moral dilemmas and served as an empirical test of Gilligan's (1982) view that men and women use different orientations when resolving moral dilemmas, based on considerations of justice and care, respectively. The role that gender orientation plays in moral orientation was also examined, as was the potential effect of varying the gender of the protagonist of the dilemmas. Participants responded to 4 fictitious dilemmas individually and 1 additional dilemma together with their partners, as a couple. Data was analysed using a 2 (gender of the participant) X 2 (gender of the protagonist) mixed analysis of variance, as well as several bivariate and point-biserial correlations. Overall, the results indicated that there was no significant difference between how men and women resolve moral dilemmas. As well, no observable pattern of responding was found within men and women of a couple. This study did not provide support for Gilligan's (1982) moral orientation theory.

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Together Just Enough to Care: Examining Moral Orientation Use in Individuals and Couples

The publication of Carol Gilligan's 1982 book, *In a Different Voice* marked the beginning of a debate that questioned whether men and women resolve moral dilemmas differently. Gilligan (1982) proposed that women make moral decisions based on considerations of relationships and men make moral decisions based on individual rights, justice and autonomy. This explanation of men's and women's moral reasoning strategies has helped to fuel the ongoing examination of gender differences in a number of other areas of psychology. Nearly twenty years later, the gender differences debate remains an important one and examining Gilligan's (1982) proposal is still a focal point of moral psychology. Perhaps this is because Gilligan's ideas about men's and women's morality still require evaluation and empirical evidence to confirm or disconfirm the notion that gender differences in morality do exist.

Early Theories of Moral Development

In order to appreciate Gilligan's (1982) claims that earlier theories of moral development did not generalize to both men and women, some of these theories must be explored, beginning with Jean Piaget's. Piaget's (1932/1965) theory of moral development was one of the first theories of morality to be embraced by psychology (Lapsley, 1996). Like his ideas about cognitive development, Piaget's moral development theory was one that involved progressive stages of development. According to this theory, early in their lives, children construe morality

as a system of rules which must be followed. In the early stages of morality, children tend to see moral duty as something outside of them. This stage, called moral realism, involved the belief that morals are externally imposed and that there are obligations to uphold morality regardless of the circumstances (Lapsley, 1996). Moral realism, for Piaget, was a reflection of a child's egocentrism that flourished only with the presence of authority figures, such as parents, in the child's life. Within this stage of moral realism, children often believe in imminent justice, that is, punishment for breaking a moral rule is automatically inflicted upon the rule breaker (Piaget, 1932/1965).

Piaget's later stages of moral development find moral realism diminishing over time; with children (and adults) focusing more and more on relationships of mutual respect and reciprocity. Engaging in relationships marked by equality and reciprocity then was thought to help the child understand the importance of intentions and motives of both themselves and others (Lapsley, 1996). In this process, imminent justice is replaced with the notion of social justice and subjective responsibility. Thus, "morality of constraint yields to the morality of cooperation" (Lapsley, 1996, p. 22).

Although Piaget's (1932/1965) theory of moral development was considered groundbreaking at the time of its publication, several theorists believed it to be lacking in scope. One of these scholars was Lawrence Kohlberg. Although intrigued by Piaget's work on moral development, Kohlberg focused his theory of moral development on the principle of justice rather than social cooperation. Kohlberg (1969, 1976) believed that morality develops as individuals move through a series of invariant qualitative stages. Thus, individuals who are more attuned to the principles of justice are considered to be "morally advanced" in their reasoning

(Donnenberg & Hoffman, 1988; Ford & Lowery, 1986).

Kohlberg's (1969) theory held that there are potentially six universal stages of moral development through which an individual progresses in order to complete his or her moral development. According to Kohlberg (1969), these six stages are grouped into three levels, each of which represents a qualitative advance in an individual's ability to understand and integrate diverse points of view.

Level one of Kohlberg's approach, called the *preconventional level*, is further divided into stage one and stage two moral reasoning. Stage one reasoning is characteristic of young children and emphasizes an orientation to rules and obedience. In this stage, children obey rules in order to avoid punishment (Kohlberg, 1969). Stage two reasoning, although slightly more advanced than stage one, still focuses on rules, but with the added notion that obeying rules results in rewards. The second, or *conventional level*, is further divided into stages three and four. Stage three moral reasoning, is the "good boy" orientation and is characterized by obeying rules in order to gain acceptance from others, whereas stage four reasoning is an orientation to authority, law and duty (Rich & Devitis, 1994). At this stage, correct behaviour involves abiding by the social order (Unger & Crawford, 1996). Finally, the *postconventional level* of moral development is further divided into stages five and six. Stage five represents a social contract orientation where duties are defined in terms of others' rights. Relativism in personal values comes into play during this stage (Rich & Devitis, 1995). Finally, stage six involves the idea that an individual may violate society's rules if it is necessary to meet one's own internalized standards of justice (Kohlberg, 1969). It is important to note that not all individuals are able to achieve the highest stages of morality in this framework, with many men not progressing beyond

stage four, and many women not moving beyond stage three (Fishkin, Keniston, & MacKinnon, 1973; Kohlberg & Kramer, 1969).

The previous finding that women tend to remain at stage three reasoning, while men tend to move to stage four and beyond was one that did not go unnoticed. Rather, this finding was the basis for the movement to study women's approaches to resolving moral dilemmas. As a student of both Kohlberg and the feminist movement, Carol Gilligan studied Kohlberg's theory of moral development extensively. More specifically, Gilligan (1977) challenged Kohlberg's results that indicated that men were morally superior to women simply because men, on average, typically achieve a higher level of moral development. Gilligan (1982) argued that these results were based on an inappropriate definition of development and perpetuated the long-standing notion that women's moral reasoning was less sophisticated than men's (Hekman, 1995).

Gilligan's (1982) implication that Kohlberg's theory of moral development essentially neglected the female experience brought forth a great deal of controversy in the field of moral psychology. Gilligan (1982) subsequently revealed that, beginning with Freud (1961), theorists of morality have cited the "failure" of the development of morality in women. Further, Piaget (1932/1965) and Kohlberg (1969) attempted to explain this lack of morality in women by suggesting that women's experiences of morality was somehow different from men's experiences. It is this "difference" of morality that Gilligan sought to explore in her 1982 book, *In a Different Voice*.

Gilligan's Contribution to the Study of Moral Orientation

Contrary to many psychological theorists, Gilligan (1982) did not seek an empirical answer to the morality issue. Rather, her goal in studying women's experiences was not to completely discount moral development theories such as Kohlberg's, but rather to add and account for the presumably unique morality of women (Hekman, 1995). As a result of this goal, Gilligan (1982) developed the idea that moral decision making can be best explained by exploring an individual's tendency to be oriented more toward justice related issues or more toward the relational aspects of a moral situation, with males being oriented toward the former and women toward the latter.

Moreover, Gilligan (1982) argued that because Kohlberg derived his theory of moral development from an exclusively male sample, his results were biased against women and did not account for women's unique experiences. Gilligan (1982) also stated that Kohlberg's perspective failed to recognize that females may have their own, distinct mode of moral reasoning (Jaffee & Hyde, 2000). This female mode of moral reasoning, according to Gilligan, is one characterized by caring for others, a desire to maintain social relationships, empathy, and a responsibility not to cause harm to those around them (Jaffee & Hyde, 2000). This "care orientation", used by women, was a direct contrast to the male model of moral reasoning, the "justice orientation", which was based on abstract principles of justice, fairness and individuality. Gilligan (1982) argued that the male-typical "justice orientation" should not be considered developmentally superior to the "care orientation" simply because focusing on the justice-related aspects of a dilemma corresponds with a higher developmental stage in

Kohlberg's (1976) theory. Instead, Gilligan (1982) proposed that women's "care orientation" is a different, but equally valid and sophisticated mode of moral reasoning and problem solving.

The development of the "care orientation", a term which will be used henceforth, has been thought to be of particular importance when considering the female experience of morality according to Gilligan (1982). One of Gilligan's (1982) strongest claims about morality was that an individual's experience of selfhood is very much defined by one's ideas about what is moral and what is not. Traditional justice-oriented moral theories, such as Kohlberg's (1969), have focused on autonomy and individuality. However, Gilligan (1982) suggested that women's experience of morality often does not focus on individuality. Women tend to be socialized into focusing on relationships and interconnectedness with their families (Mason, 1990). They often are taught to consider others' needs above their own and this focus on relationships does not fit well into Kohlberg's (1969) model of individualism and autonomy (Gilligan, 1982; Puka, 1989). Thus, according to Gilligan (1982), women's identity as a *relational* being was not captured by Kohlberg's (1969) justice focused framework.

Evaluation of Gilligan's Perspective

Gilligan's (1982) perspective that women tend to be care-oriented and that men tend to be justice-oriented when resolving moral dilemmas, has received a great deal of attention and popularity in psychology literature (Jaffee & Hyde, 2000; Page, in press). Gilligan's ideas about moral orientation and gender have received an extremely high number of citations and many psychology textbooks include Gilligan's view as an alternative to Kohlberg's moral development

theory (Crider, Goethals, Kavanaugh, & Solomon, 1996; Santrock, 2000; Unger & Crawford, 1996). However, despite the popularity of Gilligan's (1982) theory, surprisingly little empirical evidence to date has been brought forth to confirm or disconfirm her hypothesis that gender essentially determines an individual's moral orientation. That is not to say that there has been a complete absence of studies attempting to validate Gilligan's ideas. Rather, it has been questioned whether these studies used systematic empirically validated scientific methodology to evaluate Gilligan's claims (Friedman, Robinson, & Friedman, 1987; Page, in press; Page & Tryer, 1995; Puka, 1991; Walker, de Vries, & Trevenhan, 1987). Indeed, some studies have claimed to have replicated Gilligan's (1977, 1982) findings that there are meaningful and significant gender differences in moral orientation, with men being more justice-oriented and women being more care-oriented (Lyons, 1983; Gilligan & Attanucci, 1988). However, the validity of these studies has been questioned based on their relative lack of systematic methodology and data used to support the results. Moreover, these studies have also been criticized for using women only or for using an extremely small sample size (Greeno & Maccoby, 1986; Vasudev, 1988). Thus, it is clear that there is a need for systematic, empirical and objective investigation into the claim that men resolve dilemmas with a justice orientation in mind and that women resolve dilemmas with a care orientation.

Factors Influencing Moral Orientation Use

The present study thus served as an empirically-based test of Gilligan's perspective, examining the association between gender and moral orientation. As such, it also examined

additional factors which may influence an individual's moral orientation. One of these factors which may affect moral orientation is gender orientation (Söchting, Skoe & Marcia, 1994; Wark & Krebs, 1996). Gender orientation, or gender identity, refers to the degree to which an individual identifies with characteristics typically associated with his or her sex (Bem, Martyna & Watson, 1976). That is, the degree to which an individual identifies with his or her gender role may potentially affect his or her predominantly used moral orientation. Bem, Martyna & Watson (1976) found that "masculine-identified" individuals, including both men and women, were more independent than feminine individuals and less nurturing than both feminine and androgynous individuals. The constructs of independence and nurture have been linked to Gilligan's justice and care orientations, respectively (Söchting et al., 1994). Thus, an individual's gender role orientation, as assessed by a scale such as the Personal Attributes Questionnaire (Spence, Helmreich & Stapp, 1974), may indeed influence an individual's moral orientation.

In addition to the individual's gender and his or her gender role orientation, the gender of the protagonist, or main character, in the moral dilemmas may also influence moral orientation use (Walker, 1989). Participants may be more able to identify with an individual of their own gender when considering possible resolutions to moral dilemmas (Jaffee & Hyde, 2000). It is possible that females' moral judgement, when scored in Kohlberg's framework, may be assigned to a lower stage of moral development because they may be less able to identify with a male protagonist in dilemmas (Holstein, 1976). Interestingly, it appears that little or no research has been conducted to determine if the gender of the protagonist in moral dilemmas has an effect on males' moral orientation. In any case, if the protagonist's gender is opposite to the individual's gender, then both males and females may alter their typical moral judgement style in attempt to

resolve dilemmas from the viewpoint of a member of the opposite gender (Jaffee & Hyde, 2000).

Couples and Moral Orientation

For the most part, the emphasis of research on moral development to date has been mostly focused on how the individual resolves moral dilemmas. However, life often presents situations where moral dilemmas must be resolved in conjunction with others. Couples, co-workers and families are faced with moral dilemmas where more than one person's input must be considered in a resolution to the problem. Gilligan (1982) claimed that not all individuals resolve moral dilemmas using the same considerations. Therefore, having knowledge of others' moral decision-making style may be helpful if these decisions must be made in conjunction with others. This may be especially true of romantic or married couples.

There are a number of occasions in a couple's life where moral dilemmas arise which need to be resolved using both partners' points of view. Because individual members of the couple may have different methods of resolving these moral dilemmas, there is a potential for misunderstanding when couples are faced with ethical situations. However, if couples were better equipped to understand their partner's approach to moral decisions, the potential for misunderstanding may be alleviated. For example, moral orientation styles have been used by counsellors to aid partners' understanding of each other during divorce mediation (Williams, 1994). In Williams's (1994) study, it was found that when individuals have a better understanding of how their partner thinks about moral dilemmas, each spouse was more understanding of the other's needs, even in couples going through divorce proceedings

(Williams, 1994). If couples in divorce mediation were able to use knowledge of how their partner resolves moral dilemmas in order to be more understanding of their partner, it is likely that the same knowledge would be even more powerful and beneficial to couples who are still happily involved with each other.

Understanding how romantic partners resolve moral dilemmas together should also be of great interest to social workers, psychologists and counsellors. Because of the scarcity of research in the area, it is difficult to construe how couples actually go about resolving moral dilemmas together. However, using Gilligan's framework, several assumptions about the moral orientation of each individual can be made.

Following Gilligan's claims, it would be assumed that male partners would be more likely to use a justice orientation to resolve moral dilemmas and the female partners would be likely to use a care orientation (Gilligan, 1982; Gilligan & Attanucci, 1988). However, the way in which individuals' moral orientations interact with their partners' orientation is difficult to predict, especially since little or no previous research has been conducted on couples and moral orientation. Research suggests that both males and females at times may employ and understand the justice and care orientations (Crandall, Tsang, Goldman, & Pennington, 1999; Jaffee & Hyde, 2000). With this mind, it is conceivable that individuals may offer different responses when resolving a moral dilemma with their romantic partners than they would when resolving a dilemma independently. Brown and Gilligan's (1993) book, *Meeting at the Crossroads*, suggests that during adolescence females feel as though they lose their "voice" in the midst of a male influence. With this claim in mind, it is possible that the moral orientation style adopted by the male partner may dominate in the moral decision-making process. Therefore, using this

framework, it is possible that if one partner were to exert an influence upon the other partner's moral orientation, then it would seem most likely that it would be the male influencing the female's moral orientation.

Gilligan's (1982) theory would suggest that males and females of a couple would most likely use different considerations, with men gravitating toward a justice orientation and women gravitating toward a care orientation when resolving moral dilemmas. However, it is also possible that couples may use the same considerations when resolving moral dilemmas together. Mate selection research, namely the theory of homogamy (Byrne, 1971) suggests that individuals tend to form long lasting relationships with those who share similar beliefs and attitudes (Hahn, & Blass, 1997; Knox, Zusman, & Nieves, 1997). A number of extensively studied traits, frequently shared between individuals in a relationship, may be similar to the case of moral orientation. Religion, values and attitudes are traits which individuals in committed relationships tend to rank as ones that they feel they and their partner must share in order to be happy together (Keller, Thiessen, & Young, 1996; Knox et al., 1997; Regan, 1998). Because moral orientation may share similar characteristics with the aforementioned traits, it is conceivable that romantic or married partners may also desire similarity on this trait as well. Therefore, using this rationale, it is possible that individuals in a long-term romantic relationship may be similar in terms of their predominant moral orientation.

In summary then, because moral orientation in romantic partners has not been previously researched, it is possible that either Gilligan's (1982) gender-based theory of moral orientation or the theory of homogamy may account for the distribution of moral orientation in couples.

Gilligan's (1982) theory would predict that in addressing moral dilemmas, the male of the couple

would use a justice orientation and the female of the couple would use a care orientation, whereas the theory of homogamy would predict that both the male and the female of a couple would use the same moral orientation. In either case, the knowledge of how individuals resolve dilemmas in conjunction with their spouse/partner should also prove to be useful in helping couples understand each other better, especially in the context of counselling.

Hypotheses and Expectations for the Present Study

The present study was designed to empirically test Gilligan's (1982) claims that moral orientation is a reflection of gender. In addition, the present study sought to explore the ways that romantically involved individuals resolve moral dilemmas, both as separate individuals and as a couple. Four standard moral dilemmas, varying in the gender of the protagonist, were presented to each participant. Couples were also asked to respond to an additional moral dilemma that they were to resolve together, as a couple, in order to test the possibility that one individual's moral orientation may override or predominate over the other's.

Gilligan's (1982) moral orientation theory was thus used as a possible explanation of couples' moral orientation use when resolving moral dilemmas. If Gilligan's (1982) theory is correct, then an individual's moral orientation should be distributed along the gender line proposed by Gilligan, with males using a justice orientation and females using a care orientation. Thus, the present study sought to answer the question: Does one's gender influence his or her moral orientation?

Participants were also asked to predict how they thought their partners would respond to

the same moral dilemmas. It was hypothesized that if Gilligan is correct in her ideas that moral orientation is determined by gender, then it is conceivable that there might then be a gender difference in how males and females would predict their partners would respond to the dilemmas. In other words, do males and females differ in their perceptions of their partners' scores?

Because couples' responses were an important and novel aspect of the present study, several hypotheses about partner's responses were made. First of all, the question of whether or not there was a relationship between the individual's responses and the couple's response to the dilemmas was addressed. If Gilligan's (1982) moral orientation theory is correct, then it could be hypothesized that couples' responses to the dilemma they resolved together would be more justice oriented because the male's "voice" would be more prominent than the female's (Brown & Gilligan, 1993).

As an alternative to Gilligan's (1982) theory, it was also hypothesized that if individuals tended to be in committed relationships with those who share their moral orientation, then both the males and the females of a couple might then use either the justice or the care orientation. Furthermore, if this prediction is correct, then it was expected that these individuals would use this same, shared moral orientation when resolving the dilemma together, as a couple.

As well, because of the paucity of literature on the effects of gender of the protagonist on moral orientation use, this variable was also explored in the present study. If Gilligan (1982) is correct, it was expected that participants would judge dilemmas featuring a female protagonist with more care considerations and would use more of a justice orientation when judging dilemmas where the protagonist involved is a male. Thus, the present study examined if gender

of the protagonist influenced an individual's moral orientation.

Secondary Hypotheses

Some additional secondary hypotheses, based on individuals' responses to the Dyadic Adjustment Scale (DAS) and the Personal Attributes Questionnaire (PAQ) questionnaires were also made. First, it was asked whether or not there was a relationship between moral orientation and relationship satisfaction on the DAS. Therefore, if relationship satisfaction predicts moral orientation congruence between partners, then those who rate their relationship as a close one on the DAS would be more likely to be alike in terms of their moral orientation style. It was hypothesized that a strong, committed relationship with one's partner may lead to their being more alike in terms of the factors used when resolving moral dilemmas.

Secondly, it was asked if there was a relationship between gender orientation on the Personal Attributes Questionnaire (PAQ) and moral orientation. In response to this question, it was hypothesized that an individual's score on the Personal Attributes Questionnaire, a measure of gender orientation and identity, would be correlated with his or her moral orientation use. Thus, if gender orientation predicts moral orientation use, as it would be predicted using Gilligan's (1982) perspective, then an individual who scores high on the masculinity scale of the PAQ would be expected to resolve moral situations using a justice orientation and individuals who score high on the femininity scale of the PAQ would be expected to use a care oriented style when resolving dilemmas. Finally, individuals classified as androgynous on the Personal Attributes Questionnaire would not be expected to be consistent in their use of moral orientation.

Secondary to this hypothesis was the question of whether or not there was a relationship between gender and gender orientation as assessed by the PAQ. It was expected that gender would be associated with gender orientation, in that males would be classified as “masculine” and females would be classified as “feminine”.

In addition to the above hypotheses, two additional questions were addressed in the present study. The first asked if there was a relationship between gender and relationship satisfaction on the DAS. As well, the question asking “Were individuals accurate in predicting their partner’s responses to the dilemmas?” was also examined.

Method

Participants

Thirty heterosexual dating or married couples were recruited at the University of Windsor. Recruitment advertisements (see Appendix A) were placed on psychology bulletin boards in order to obtain participants. In addition to these recruitment advertisements, an e-mail message was sent to all psychology graduate students, requesting their participation in the study.

The sample had a mean age of 25.33 years and was comprised of both undergraduate and graduate psychology students and their partners. In hopes of ensuring that only individuals in committed relationships participated, only couples who had been romantically involved with each other for at least one year participated, with a mean relationship length of 4.49 years. Of the couples who participated, 14 were seriously involved but not living together, 10 were cohabiting but not married, 6 were married and 2 couples were parents of children together. All participants agreed to complete the necessary materials, and none withdrew from the study. For their participation, all couples' names were placed in a draw for three sets of movie passes for two. Further, participants who were enrolled in undergraduate psychology courses also received course credit for their participation.

Materials

Materials consisted of the four vignettes administered to each participant that described a

couple faced with a moral dilemma. The dilemmas were constructed specifically for the present study and each described a couple facing a difficult decision. Dilemma four was based on Kohlberg's (1969) "Heinz" dilemma but was adapted in order to make it more relevant for couples. The dilemmas varied slightly (but not greatly) in the seriousness of the situation presented and included situations that ranged from having to decide whether or not to confront an adulterous friend to having to decide whether or not to steal a drug from a pharmacy in order to save a dying friend's life (see Appendix B for verbatim descriptions of all four dilemmas). The dilemmas described in the vignettes varied in gender of the protagonist; dilemmas two and four contained a female protagonist and dilemmas one and three featured a male protagonist. An example of a vignette with a male protagonist follows:

You and your partner are out having dinner at a romantic restaurant when you see your close friend, Will, across the restaurant. You and your partner get up to say hello to Will and his fiancée, Joy, but stop when you realize that the woman he is with is not Joy. You and your partner try to come up with reasons why he might be there with another woman until you see them kissing intimately. You and your partner are shocked and discuss what you should do. You both feel an obligation to Will and don't want to betray him by telling Joy, especially since he is close to both of you and was the one who introduced you to your partner. You know that Will would be furious if you do tell Joy what you saw and may end the friendship because of it. On the other hand, Will is obviously cheating on Joy and you feel he should not be allowed to get away with cheating on the woman he plans to marry; Joy deserves to know. You and your partner know you must do something, but have to decide what to do.

Following each vignette, questions asking how the dilemma could be resolved and what considerations were used in resolving the dilemma were presented (see Appendix C). The questions were first answered using the participant's own point of view, and then participants were asked to imagine and report their partner's resolution and reasoning if he/she was faced with the same situation. These questions were intended to elicit responses from participants that

provided evidence as to whether they tended toward justice or care considerations when resolving dilemmas. The responses, after being sorted according to moral orientation, acted as the dependent variables of the present study.

In addition to the questions pertaining to the dilemmas, the materials also included a demographic information sheet that asked questions about the participant and himself or herself and his or her relationship (see Appendix D), as well as the Personal Attributes Questionnaire (PAQ) and the Dyadic Adjustment Scale (DAS).

Personal Attributes Questionnaire

The Personal Attributes Questionnaire (PAQ; Spence, Helmreich, & Stapp, 1974) was used to assess gender role orientation (see Appendix E). This is a self-report questionnaire comprised of 16 items rated on a five point Likert scale. The items are assigned to either the masculinity and femininity scales. The masculinity scale (M) contains socially desirable traits more characteristic of men than women; e.g., dominant, competitive. The femininity scale (F) contains socially desirable traits more characteristic of women than men; e.g., emotional, aware of the feelings of others. The categories masculine, feminine, and androgynous are generated by the double median split method. For example, masculine oriented individuals score above the median of 16 on the M scale and below the median of 16 on the F scale, with the reverse being true for feminine individuals. Androgynous individuals score above the median on both the M and F scales. Internal reliability of the PAQ has been assessed using Cronbach's Alpha coefficient, demonstrating coefficients of .85 and .82 for the M and F scales, respectively

(Spence & Helmreich, 1980). In addition to the reliability, both construct validity and predictive validity for the PAQ have been well established (Spence & Helmreich, 1980). Both the scores generated by the masculinity and femininity scales were used in the present study.

Dyadic Adjustment Scale

The Dyadic Adjustment Scale (DAS; Spanier, 1976) was used to assess participants' satisfaction with their relationship (see Appendix F). This is a self-report questionnaire comprised of 32 items rated on a five point Likert scale. The DAS total score is the sum of four intercorrelated but distinct subscales (dyadic satisfaction, dyadic cohesion, dyadic consensus, and affectional expression) (Vaughn & Mtyastik Baier, 1999). This instrument has shown the ability to discriminate between and identify couples who remain together versus those who will end their relationship, as well as those who are in current distress. Of the 32 items of the DAS, 29 were used in the present study in order to make the scale more suitable for couples who were seriously involved with each other but not cohabiting.

Procedure

Upon arriving, participants were told that research was being conducted to determine how couples solve problems, both as couples and on their own. They were given a consent form to read and sign if they wished to participate in the study (see Appendix G). In order to ensure anonymity, participants were asked not to write their name on any of the materials provided.

For the individual section of the study, partners were placed in opposite sides of the room and were asked not to communicate with each other while responding to the dilemmas. Participants were assured that their partner would not have access to the information they provided to the researcher and they would not have access to their partner's information. It was also explained to each participant that they were not expected to necessarily agree with their partner's responses to the dilemmas, and that testing partners' concurrence ("how much the two of you agree") was not the purpose of the study. They were encouraged to answer honestly, regardless of how they felt their partner would have answered (See Appendix H).

Once all instructions were made clear, participants were then given the four vignettes, presented in random order for each participant, and were asked to respond in writing to the questions pertaining to each vignette, for both themselves and their partner. The researcher remained in the room during the entire course of the study to prevent any such communication between partners. During the couples section of the study, partners were reunited for an audio-taped interview with the examiner. During this phase, the couples were read an additional vignette and were asked to explain how they resolved the dilemma and why they chose to resolve it in that way. The couples were not given a time limit for their discussion of the dilemma. Generally, the dialogue in which the couples engaged appeared natural, with both individuals speaking their point of view freely. Although the researcher was present during this exchange, she tended not to become engaged in the conversation between the two participants, but occasionally provided further information when it was requested or helped to facilitate the process when couples appeared to be having a difficult time discussing the dilemma.

In order to prevent any order effects, half the couples completed the individual section of

the study first, followed by couple section, while the other half of the couples completed the couples section first, then the individual section.

Participants were then asked to complete the demographic information sheet as well as the Dyadic Adjustment Scale (DAS) and the Personal Attributes Questionnaire (PAQ). The DAS and the PAQ were presented in counterbalanced order over the course of the study. After the study was complete, participants were debriefed and told when the results of the study would be made available (see Appendix I).

Moral Dilemma Analysis

Moral dilemma classifications were derived from a coding scheme based on Krebs, Vermeulen, Denton, & Carpendale's (1994) adaptation of Lyon's (1983) moral orientation coding scheme. In this system, moral judgements were classified as "Exclusively Care Oriented", "Predominantly Care Oriented", "Equally Justice/Care Oriented", "Predominantly Justice Oriented" or "Exclusively Justice Oriented", with each of these categories being assigned a score from 1 to 5, respectively, to be used in the data analysis.

The moral judgements were sorted into these five categories by two independent coders. Both coders were very familiar with Gilligan's (1982) moral orientation theory and were trained by the researcher to sort moral judgements using hypothetical responses to each of the dilemmas. Coders were blind to the gender and identification number of the participants. The primary coder sorted all participants' responses into the five aforementioned classifications. Twenty-five percent of the protocols were also randomly selected to be sorted by a second coder. The second

coder sorted the dilemmas into the five classifications independently from the first coder and was not cognizant of the primary coder's classifications. The percentage agreement between the two coders for this sorting task was 80 % of all the moral judgements sorted. Thus, inter-rater reliability was deemed acceptable and the classifications made by the primary coder were thus used throughout the data analysis.

Results

Overview of Data Analyses

All analyses were performed using SPSS for Windows, Version 10.0. Before further analyses were performed, reliability analyses were conducted on the Personal Attributes Questionnaire (PAQ) and the Dyadic Adjustment Scale (DAS). As well, descriptive statistics were performed on all variables that were included in the present study. Following these descriptive statistics, a variety of statistical analyses were performed in order to provide answers to the ten questions posed in the study. Thus:

1. Did gender of the participant and gender of the protagonist predict an individual's moral orientation score? In order to respond to this question, a 2 X 2 mixed analysis of variance (ANOVA), a repeated measures ANOVA, subsequent One-Way ANOVAs and Chi-Square test were performed on the data to test whether an individual's gender influenced his or her moral orientation and whether the gender of the protagonist influenced an individual's moral orientation.

2. Did males and females differ in their perceptions of their partners' scores? In order to respond to this question, independent t-tests were performed on each dilemma separately with males' perceptions of their partner's moral orientation score and females' perceptions of their partners' scores being compared.

3. Was there a relationship between the individuals' responses and the couples'

responses? Both bivariate correlations (Pearson's "r") and paired-samples t-tests were used to determine if there was a relationship (or significant difference) between these two factors.

4. Was there an association between how both members of the couple responded to the dilemmas? Again, both bivariate correlations (Pearson's "r") were used to determine if there was a relationship between males' and females' moral dilemma score for each moral dilemma.

5. Were individuals accurate in predicting their partner's responses to the dilemmas? Bivariate correlations were conducted to determine the relationship between an individual's actual moral orientation score (i.e. justice orientation or care orientation) and the score that was predicted by his or her partner for each of the four moral dilemmas.

6. Did one moral orientation dominate over the other in the couple dilemma? A chi-square analysis was performed to test whether there was an association between the justice and the care orientations for this dilemma.

7. Was there a relationship between moral orientation and relationship satisfaction on the DAS? Bivariate correlations were computed to determine the magnitude and direction of the relationship between moral orientation score and DAS score.

8. Was there a relationship between gender and relationship satisfaction on the DAS? In order to determine the relationship between gender and relationship satisfaction, a point-biserial correlation was conducted, with gender as the dichotomous variable and the DAS score acting as the continuous variable.

9. Was there a relationship between gender orientation on the PAQ and moral orientation? Again, bivariate correlations were computed to determine the magnitude and direction of the relationship between moral orientation score and the score on the PAQ.

10. Was there a relationship between gender and gender orientation? In order to determine the relationship between gender and gender orientation, a point-biserial correlation was conducted, with gender as the dichotomous variable and masculinity and femininity scores acting as the continuous variables.

Scoring of Measures

The Dyadic Adjustment Scale (DAS) was scored by summing the responses to all 29 items. The DAS was structured in such a manner that a higher score indicated higher dyadic adjustment or relationship satisfaction. The mean score on the Dyadic Adjustment Scale was 95.57 ($SD = 9.39$) out of a possible score of 136. In the present study, participants' scores ranged from 70 to 115.

The Personal Attributes Questionnaire (PAQ) was scored using a double median split method. All items of this scale are assigned to either the masculinity scale or the femininity scale. Participants scoring above the median on the masculinity scale and below the median on the femininity scale were classified as "masculine" and, participants who scored above the median on the femininity scale and below the median on the masculinity scale were classified as "feminine". Participants who scored above the median on both the masculinity and femininity scales were classified as androgynous. In the present study, 2 participants were classified as "masculine" (2 males, 0 females), 1 participant was classified as "feminine" (1 female, 0 males), and 57 participants were classified as "androgynous" (28 males, 29 females). It should be noted that for some data analyses, the scores on the masculinity and femininity scales were used as

continuous variables, rather than simply categorical variables.

The mean score on the masculinity scale was 22.6 ($SD = 3.85$) and the mean score on the femininity scale was 24.4 ($SD = 4.33$). The means and standard deviations were also calculated for males and females separately. Females scored an average of 25.5 ($SD = 3.30$) out of a possible 32 on the femininity scale and a mean score of 21.37 ($SD = 3.76$) on the masculinity scale. Interestingly, males scored 23.83 ($SD = 3.60$) on the masculinity scale and a similar 23.30 ($SD = 4.98$) on the femininity scale.

Reliability Analyses

A reliability analysis was conducted on both the masculinity and femininity scales of the Personal Attributes Questionnaire (PAQ) and the Dyadic Adjustment Scale (DAS) prior to using them in subsequent analyses. Using Cronbach's alpha coefficient, the overall reliability analysis for the masculinity scale of the PAQ was established at .70. The reliability of the femininity scale of the PAQ was established at .80. Cronbach's alpha coefficient was also used to determine the overall reliability analyses for the DAS. The reliability analysis of this scale was established at .77. Thus, all scales were deemed to have acceptable inter-item reliability for research purposes and were used in subsequent analyses.

Descriptive Statistics

Overall, the mean moral orientation classification, collapsing across all five moral

dilemmas was found to be 3.07 (SD = .69). Because an overall mean classification for the dilemmas may not have been entirely representative of differences between the five moral dilemmas, descriptive statistics for each of the moral dilemmas were considered separately.

For dilemma one, 22 of the 60 participants responded in a manner that was coded as using “equal emphasis on care and justice orientations”. The mean classification for this particular dilemma was 2.98 (SD = 1.09).

In dilemma two (M = 3.35, SD = 1.36) 16 participants responded in a way that was classified as “predominantly justice oriented” as opposed to any other moral orientation category.

For dilemma three, the mean score was 2.88 (SD = 1.39) with participants providing responses that were classified mostly as “exclusively care oriented” and “predominantly justice oriented”, with frequencies of 14 and 16, respectively.

Dilemma four had a mean score of 3.13 and a standard deviation of 1.53. In responding to this dilemma, participants were nearly equally distributed among the categories of “exclusively care oriented” (N = 14), “predominantly justice oriented” (N = 15) and “exclusively justice oriented” (N = 15).

For the couple dilemma, of the 28 couples who responded to the dilemma, 11 responded in a way that was coded “predominantly justice oriented”, with a mean score of 3.02 (SD = .93). A complete frequency table of moral orientation rating for each of the five moral dilemmas is presented in Table 1.

Table 1.

*Frequency Data for Moral Orientation Scores for Dilemmas.*Dilemma 1 (N = 60; 30 Males; 30 Female)

<u>Moral Orientation Score</u>	<u>All</u>	<u>Males</u>	<u>Females</u>
Exclusively Care Oriented	7	4	3
Predominantly Care Oriented	11	8	3
Equally Care/Justice Oriented	22	12	10
Predominantly Justice Oriented	16	3	13
Exclusively Justice Oriented	4	3	1

Dilemma 2 (N = 60; 30 Males; 30 Females)

<u>Moral Orientation Score</u>	<u>All</u>	<u>Males</u>	<u>Females</u>
Exclusively Care Oriented	8	3	5
Predominantly Care Oriented	9	4	5
Equally Care/Justice Oriented	12	6	6
Predominantly Justice Oriented	16	11	5
Exclusively Justice Oriented	15	6	9

Dilemma 3 (N = 60; 30 Males; 30 Females)

<u>Moral Orientation Score</u>	<u>All</u>	<u>Males</u>	<u>Females</u>
Exclusively Care Oriented	14	5	9
Predominantly Care Oriented	11	5	6
Equally Care/Justice Oriented	11	8	3
Predominantly Justice Oriented	16	8	8
Exclusively Justice Oriented	8	4	4

Dilemma 4 (N = 60; 30 Males; 30 Females)

<u>Moral Orientation Score</u>	<u>All</u>	<u>Males</u>	<u>Females</u>
Exclusively Care Oriented	14	6	8
Predominantly Care Oriented	9	3	6
Equally Care/Justice Oriented	7	5	2
Predominantly Justice Oriented	15	9	6
Exclusively Justice Oriented	15	7	8

Couple Dilemma (N = 28)

<u>Moral Orientation Score</u>	<u>All Couples</u>
Exclusively Care Oriented	1
Predominantly Care Oriented	9
Equally Care/Justice Oriented	8
Predominantly Justice Oriented	11
Exclusively Justice Oriented	0

Primary Results

The following results are presented in interrogative form to more clearly describe the questions addressed.

Did gender of the participant and gender of the protagonist predict an individual's moral orientation score?

A 2 X 2 mixed design analysis of variance (ANOVA) was conducted to determine the effects of gender of the participant (male or female) and gender of the protagonist in the dilemma (male or female) on the dependent variable, the mean moral orientation score for all the dilemmas. In this analysis, gender of the protagonist served as the within-subjects independent variable and gender of the participant served as the between-subjects independent variable.

This analysis revealed a significant within-subjects main effect for gender of the protagonist of the dilemmas, $F(1, 58) = 3.99, p < .05$. The cell means revealed that the mean moral orientation score for the male protagonist dilemmas was significantly more care oriented ($M = 2.93$) than the mean moral orientation score for the female protagonist dilemmas ($M = 3.24$). However, there was no significant main effect for gender of the participant, $F(1, 58) = .15, p > .05$. Further, no significant interaction between the independent variables was found, $F(1, 58) = .84, p > .05$.

Because gender was an important key variable in the present study, a subsequent exploratory repeated measures analysis of variance (ANOVA) was conducted for male and female participants separately to further examine whether there was a significant effect of gender

of the protagonist. Using the same classification scores as above, these analyses revealed that males and females differed in their responses to the dilemmas. There was a significant main effect for gender of protagonist when the participants were males, $F(1, 29) = 6.48, p < .05$. An examination of the means revealed that the male protagonist dilemmas were responded to in a more care oriented manner ($M = 2.90$) as compared to the female protagonist dilemmas ($M = 3.35$). There was no corresponding main effect for female participants, $F(1, 29) = .434, p > .05$, with cell means for male and female protagonist dilemmas being 2.97 and 3.13, respectively. This result thus provided some evidence that gender of the protagonist may exert more of an influence on male participants than it does for female participants.

In order to further explore possible gender differences in moral orientation scores, a one-way ANOVA was conducted with each of the dilemmas separately. In this analysis, gender of the participant (male or female) was the independent variable and the participants' response to each dilemma (moral orientation score) was the dependent variable. For each of these analyses of variance, gender was not a significant factor in moral orientation rating. Table 2 provides the exact values calculated in these analyses, as well as the mean moral orientation scores for males and females on each dilemma.

A chi-square analysis was also performed to further assess the degree of association between the justice and care categories for men and women on all dilemmas. The chi-square for the four individual dilemmas was not significant, $X^2(4) = 3.17, p > .50$, indicating that justice and care orientations were not significantly related to gender. Further, it can be clearly seen that there is no gender difference in moral orientation by inspecting the frequency data listed in Table 1.

Table 2.

Moral Orientation Score as a Function of Gender of the Participant (N = 60).

	df	F	Sig.	Males	Females
Dilemma 1	(1, 58)	2.40	.127	<u>M</u> = 2.77	<u>M</u> = 3.20
Dilemma 2	(1, 58)	.22	.640	<u>M</u> = 3.43	<u>M</u> = 3.27
Dilemma 3	(1, 58)	.64	.408	<u>M</u> = 3.03	<u>M</u> = 2.73
Dilemma 4	(1, 58)	.45	.506	<u>M</u> = 3.27	<u>M</u> = 3.00
Mean Dilemma	(1, 58)	.51	.699	<u>M</u> = 3.13	<u>M</u> = 3.05

Did males and females differ in their perceptions of their partners' scores?

In order to determine if males and females differed in the way they believed their partner would resolve the dilemmas, independent groups t-tests were performed separately on each of the partner dilemma scores for each dilemma. For these analyses, none of the t-tests revealed significant differences between how males and females believed their partners would resolve the dilemmas. Table 3 provides a list of the exact values calculated in these analyses, as well as the mean moral orientation scores for males and females.

Was there a relationship between the individual's responses and the couple's response?

Bivariate correlations were computed to determine if there was a significant relationship between an individual's moral orientation score on individually resolved moral dilemmas and moral orientation score on the dilemma that was resolved as a couple.

For dilemma one, there was no significant correlation between how individuals resolved this dilemma (i.e. more care or more justice oriented) and how they resolved the couple dilemma along with their partner ($r = .14$, $p < .31$; $t(57) = -.19$, $p > .05$).

Again, in dilemma two, there was no significant correlation between the moral orientation score assigned to an individual's response and the response he or she received when resolving the dilemma with his or her partner ($r = .02$, $p < .86$; $t(57) = 1.64$, $p < .05$).

For dilemma three, however, there was a significant relationship between the individual and the couple moral orientation score ($r = .28$, $p < .04$; $t(57) = -.85$, $p > .05$).

Table 3.

Comparison of Moral Orientation Score Perceptions of Male Partners and Female Partners (N = 60).

	df	t	Sig.	Perception of Female	Perception of Male
Dilemma 1	(58)	.21	.84	<u>M</u> = 2.70 (SD = .92)	<u>M</u> = 2.20 (SD = 1.21)
Dilemma 2	(58)	-1.69	.09	<u>M</u> = 3.20 (SD = 1.35)	<u>M</u> = 3.13 (SD = 1.12)
Dilemma 3	(58)	.28	.78	<u>M</u> = 2.90 (SD = 1.35)	<u>M</u> = 2.80 (SD = 1.42)
Dilemma 4	(58)	.00	1.00	<u>M</u> = 2.90 (SD = 1.16)	<u>M</u> = 2.90 (SD = 1.54)

In dilemma four, there was also a significant correlation between the moral orientation score assigned to the individual's response and the moral orientation score assigned to the couples' responses ($r = .39, p < .01$; $t(57) = .42, p > .05$).

Bivariate correlations were also computed separately for males and females to determine if there was a significant relationship between an individual's moral orientation score on individually resolved moral dilemmas and moral orientation score on the dilemma that was resolved as a couple.

For dilemma one, there was no significant correlation between how males resolved this dilemma individually (i.e. more care or more justice oriented) and how they resolved the couple dilemma along with their partner ($r = .00, p < 1.00$; $t(28) = -.88, p > .05$). There was also no significant correlation between how females resolved the dilemmas individually and how they resolved the dilemma with their partner ($r = .28, p < .14$; $t(28) = .78, p > .05$).

Again, in dilemma two, there was no significant correlation between the moral orientation score assigned to the male's response and to the response he gave when resolving the dilemma with his partner ($r = -.06, p = .74$; $t(28) = 1.80, p > .05$). Similarly, there was no significant correlation between the female's moral orientation score and the score assigned to her when resolving the dilemma with her partner ($r = .10, p = .62$; $t(28) = .56, p > .05$).

For dilemma three, however, there was a significant relationship between the males' and the couples' moral orientation scores ($r = .50, p < .01$; $t(28) = .00, p > .05$), but there was no corresponding significant relationship between females' score and the score they received when responding as a dyad ($r = .21, p < .28$; $t(28) = -1.04, p > .05$).

In dilemma four, there was no significant correlation between the moral orientation score

assigned to the males' responses and the moral orientation score assigned to the couple's response ($r = .31$, $p = .10$; $t(28) = .88$, $p > .05$). There was also no significant correlation between the moral orientation score assigned to the females' responses and the moral orientation score assigned to the couple's response ($r = .23$, $p = .23$; $t(28) = -.22$, $p > .05$).

Was there an association between how both members of the couple responded to the dilemmas?

Bivariate correlations were performed in order to determine magnitude and direction of the relationship between the male partners' responses for each dilemma and the female partners' responses to the dilemmas. These analyses revealed that there was no significant correlation between the males' and the females' moral orientation scores on dilemmas one ($r = .22$, $p < .25$; $t(29) = -.175$, $p > .05$) two ($r = .31$, $p < .10$; $t(29) = .56$, $p > .05$), and three ($r = .28$, $p < .21$; $t(29) = .95$, $p > .05$). There was, however, a significant correlation between males' and their female partners' moral orientation on dilemma four ($r = .38$, $p < .04$; $t(29) = .40$, $p > .05$). This correlation indicated that there was a significant positive relationship between males' and females' moral orientation scores for dilemma four. This dilemma required participants to decide whether or not they would steal a drug from the pharmacy where they worked in order to save a dying friend's life. Thus, as males' moral orientation scores became more justice-oriented, females' responses to the dilemmas also became more justice-oriented on this particular dilemma.

Were individuals accurate in predicting their partner's responses to the dilemmas?

Bivariate correlations between the moral orientation classification concerning how a partner expected his or her counterpart to respond to a dilemma and the partner's actual response were conducted. For dilemmas one ($r = .14$, $p = .28$), two ($r = .23$, $p = .08$), and three ($r = .01$, $p = .95$) the correlations between the partner's estimated resolution to the dilemma and the partner's actual dilemma score were not significant. However, the relationship between these two scores was significant for dilemma four ($r = .37$, $p = .01$), indicating that individuals were able to predict how their partners would respond to the dilemma involving having to make a decision whether or not to steal a drug from the drug store where they worked in order to save a dying friend's life.

Did one moral orientation dominate over the other in the couple dilemma?

A chi-square analysis, performed to assess the degree of association between the justice and care orientations for the couple dilemma, was also not significant, $X^2 (1) = .03$, $p > .50$. This result indicated that the degree of association between the care and justice orientations was not significant, and that the frequency of usage of the justice and care orientations was not different for the couple dilemma. Thus, neither orientation appeared to dominate over the other in this dilemma. Further, an inspection of the frequencies of the justice and care orientations for the couple dilemma in Table 1 also revealed that neither orientation predominated over the other in this particular dilemma.

Was there a relationship between moral orientation and relationship satisfaction on the DAS?

An analysis was conducted to determine if there was a significant correlation between the moral orientation classifications for each of the dilemmas and the composite score on the Dyadic Adjustment Scale. There was no significant correlation between the dilemma's moral orientation scores and the score on the DAS for dilemmas two ($r = .19, p < .16$), three ($r = -.12, p < .37$), and four ($r = .26, p < .08$). However, there was a significant correlation between moral orientation score for dilemma one and the score on the DAS ($r = .33, p < .01$). Thus, the higher the score on the DAS, the more justice-oriented an individual scored. This correlation was especially interesting to note because dilemma one dealt with observing a friend cheating on his fiancée, a dilemma highly related to romantic relationships, and the DAS was designed specifically to measure individuals' satisfaction in their romantic relationship.

Was there a relationship between gender and relationship satisfaction on the DAS?

In addition to determining the relationship between moral orientation and the DAS scores, a point-biserial correlation between gender and the DAS was calculated. The correlation between gender (dichotomous variable) and the DAS score (continuous variable) was not significant ($r = .14, p = .29$). Further, the correlation between how the males of a couple and the females of the couple scored on the DAS was also computed, yet the correlation here as well was not significant ($r = -.50, p = .79$). Therefore, there was no significant correlation between how

males and females of a couple scored on the DAS, indicating that males and females may not see their relationship in the same manner.

Was there a relationship between gender orientation on the PAQ and moral orientation?

Bivariate correlations were performed involving the masculinity and femininity scales of the PAQ to determine if these scores were related to moral orientation scores for each of the five moral dilemmas. Table 4 presents the correlation matrix for each of the dilemmas with both the masculinity and femininity scales of the PAQ. Table 4 reveals that none of the correlations between masculinity and femininity scores was correlated with any of the five moral dilemma scores.

Was there a relationship between gender and gender orientation?

A point-biserial correlation was conducted to determine the magnitude and direction of the relationship between gender and masculinity and femininity scores on the PAQ, with gender as the dichotomous variable and the masculinity and femininity scores each being a continuous variable. Analyses revealed that there was a correlation, as expected, between gender and masculinity scores ($r = -.32, p = .01$) as well as a significant correlation between gender and femininity scores ($r = .26, p = .05$). Again, this correlation was to be expected, given that the PAQ was designed to measure gender role orientation.

Table 4.

Correlations between masculinity and femininity scores on the PAQ and moral orientation scores (N=60).

		<u>Masculinity Scale</u>	<u>Femininity Scale</u>
Dilemma 1	Correlation	-.110	.037
	Sig. (2-tailed)	.403	.779
Dilemma 2	Correlation	-.031	.079
	Sig. (2-tailed)	.814	.548
Dilemma 3	Correlation	.121	-.211
	Sig. (2-tailed)	.358	.105
Dilemma 4	Correlation	.075	-.031
	Sig. (2-tailed)	.569	.814
Couple Correlation		.393*	-.221
	Sig. (2-tailed)	.035	.249

* Correlation is significant at the 0.05 level (2-tailed).

Discussion

The results of the present study did not support the hypothesis that predicted that an individual's moral orientation would be distributed along the gender lines proposed by Gilligan, with males using a justice orientation and females using a care orientation. Nor did the results support the hypothesis that couples' responses to the dilemma they resolved together would be more justice oriented because the male's "voice" would override or predominate over the female's (Brown & Gilligan, 1993). Overall, couples' responses did not support Gilligan's (1982) perspective that males were justice-oriented and females were more care-oriented. In fact, the males of the couple were slightly more (although not significantly) care-oriented when responding to dilemma one, and often tended to consider their friendship with the male who was cheating on his fiancée as the primary consideration in this resolution. At the same time, several females responded to this dilemma using exclusively justice-oriented considerations, such as the belief that infidelity is wrong and that the man deserves to be punished for his indiscretions.

In addition, results indicated that there were no gender differences in how participants predicted their partner would resolve the dilemmas. It could have been assumed that, based on Gilligan's claims, a gender bias may occur even when predicting another individual's moral orientation. It would not have been surprising if males had predicted females' responses to be justice-oriented, with the same being said about females and the care orientation because individuals may tend to assume that their partners would consider the same factors and employ the same moral orientation as they, themselves did (Holstein, 1976). However, in the present study, none of these biases toward one orientation or the other were found in terms of gender.

The results of the present study also did not support the hypothesis that romantic partners

would use the same considerations or moral orientation when resolving difficult moral dilemmas. Of the four individual dilemmas (See Appendix B) presented to the participants, only in dilemma four, a situation where a couple had to decide to steal a drug in order to save a friend's life, did partners share a similar moral orientation. This lack of congruence between partners in the remaining three dilemmas thus provides evidence contrary to the possibility that romantic partners tend to be in relationships with partners who share their own moral orientation.

The hypothesis that individuals share their moral orientation with their partners is represented in the theory of homogamy (Byrne, 1971). The theory of homogamy states that individuals tend to form long-term, committed relationships with those who share similar beliefs and attitudes. Thus, according to this theory, couples in long-term relationships tend to share religious beliefs, values and attitudes about "important issues" such as child rearing (Hahn & Blass, 1997; Knox et al., 1997). Although homogamy literature had not previously dealt with individuals' moral orientations within its framework, the present study sought to demonstrate that moral orientation was indeed worthy of inclusion. However, based on the present results, moral orientation does not appear to be a construct which individuals necessarily feel is important to share with their romantic partners. Thus, until further evidence demonstrates that individuals do indeed feel it important for their partners to share their moral orientation, this construct cannot be considered analogous to other homogamous traits, such as attitudes and values.

Overall, the relationship between how individuals resolved dilemmas on their own and how they resolved the dilemma with their partner was unclear. This relationship between individual and couple moral orientation was significant for dilemmas three and four, but not for

dilemmas one and two. Partners' moral orientations were similar in both a situation that revolved around making a decision about whether or not to move in with a romantic partner before marriage, against a father's wishes, as well as a dilemma that required the individual to make a decision whether or not to steal an expensive drug from the pharmacy where he or she worked in order to save a dying friend's life. Because these dilemmas were considerably different in their content, it is not likely that it was the actual dilemma content that was responsible for these inconclusive results. Thus, further research is needed in this area.

Results of the present study did not support the hypothesis that gender orientation is related to moral orientation. Söchting and colleagues (1994) suggested that the constructs of independence and nurture, elements of the traditional masculine and feminine roles, respectively, are related to the justice and care orientations. However, in the present study, such a link was not found. There was a significant relationship between gender and gender role orientation in that males were more likely to be masculine in orientation and females were more likely to be feminine in their orientation. However, these gender role orientations were not significantly related to differential use of the care or justice orientation. It is important to note, that within the sample used in the present study, 57 out of 60 participants were categorized as androgynous. The fact that most of the participants were androgynous in their gender orientation may help to explain why there were no clear gender differences in moral orientation. That is, individuals in the present study were not stereotyped in the way they conceptualized their own gender role; thus, they may not have been gender stereotyped in the manner in which they resolved moral dilemmas.

The hypothesis predicting that participants would judge dilemmas featuring a female

protagonist with more care considerations, and would use more justice considerations when judging dilemmas with male protagonists, was not supported by the data. Although there were significant differences found for male and female protagonists, the results of the ANOVA were not in the direction predicted by Gilligan's theory. Instead, more care-oriented judgements were made about male protagonists and judgements made about the female-protagonist dilemmas were closer to the justice-oriented end of the rating scale. Subsequent one-way ANOVA results indicated that this difference in moral orientation score for male and female protagonists was primarily the result of the male participants using more care than justice considerations when resolving male protagonist dilemmas. Although these results may appear contradictory in terms of Gilligan's (1982) theory, it is possible that they may be a product of the content of the dilemmas themselves. Both of the dilemmas where the protagonist was female involved a situation where the participant has to make a choice of whether to steal or not. In dilemma two, this option was to borrow money from a grandmother's bank account without her knowledge in order to pay for overdue bills. Dilemma four involved the participant trying to decide whether or not to steal a drug from the pharmacy where he or she worked in order to obtain a drug necessary to save a friend's life. Thus, male participants likely felt more justice-oriented in the "stealing" dilemmas rather than more care-oriented toward the male protagonists in the remaining two dilemmas.

Results did not confirm the hypothesis that individuals who rated their relationship as close on the Dyadic Adjustment Scale (DAS) would show particular patterns in terms of their moral orientation scores for the dilemmas. Frequently, there was a discrepancy between the males' and the females' scores on this scale with one partner scoring much higher than the other.

However, for three of four of the dilemmas, there was no significant relationship between moral orientation score and DAS score. The exception to this result was for dilemma one, where there was a significant correlation between the individual's happiness with their relationship and his or her response to this dilemma. This relationship was interesting to examine as dilemma one required the individual to make a decision about whether or not to confront a friend he or she observed cheating on his fiancée. The results indicated that the happier the individual reports he or she is in his or her own relationship, the more likely he or she would also feel compelled to confront this duplicitous friend and/or tell the fiancée her partner was seen passionately kissing another woman. It was possible that individuals who reported relationship satisfaction also felt strongly about honesty and fidelity; however, further research in this area needs to be conducted to examine this possibility.

Evaluation of Gilligan's Theory

Gilligan's (1982) moral orientation theory is often cited with high frequency in psychology textbooks (Page, in press; Santrock, 2000; Unger & Crawford, 1996) and has gained a great deal of popularity over the past twenty years. It appears that the association between moral orientation and gender has been accepted as "truth" and has thus "prematurely" become fact, that is, before empirical evidence has either confirmed or disconfirmed the theory. Based on the results of the present study, there was no evidence to support an association between gender and moral orientation. A number of statistical tests were performed on the data, with each of them yielding the same result: moral orientation was not dependent upon nor predicted by

gender. Several other studies have also reported that there is no association between gender and moral orientation (Ford & Lowery, 1986; Beal, Garrod, Reuben, & Stewart, 1997; Friedman et al., 1987; Woods, 1997). More recent trends in moral orientation research, as well as the present results, suggested that both males and females may understand and use both moral orientations, depending on the context (Gilligan & Attanucci, 1988; Indick, Kim, Oelberger, & Semino, 2000; Woods, 1996). The possibility that males and females understand and use both moral orientations thus suggests that gender may not be the primary factor or “active ingredient” responsible for individual differences in the use of moral orientations (Brabeck, 1983; Broughton, 1983; Woods, 1996).

The present study used empirically based methods to arrive at the conclusion that men do not only use the justice orientation and women do not only use the care orientation. Despite the magnitude and consistency of the present results, it is conceivable that Gilligan would still disagree with or deemphasize these findings. In *In a Different Voice* Gilligan (1982) asserted that she does not support the use of traditional research methods to support her claims. Moreover, she stated that she does not believe that traditional empirical research is actually able to elicit the distinctions between the care and the justice orientations. She also identified the current logical-positivist trend in psychology as being individualistic and focused on justice issues and as being at the root of the problem that she sought to address (Gilligan, 1983). Related to this claim, Gilligan (1982) stated that conventional empirical research has not and cannot be successful in capturing women’s perspectives on morality because the empiricist focus has, by its very nature, neglected the more relational aspects of women’s experiences. Rather than emphasizing traditional empirical data, Gilligan’s studies have emphasized the narrative, or telling one’s

“story”. Because listening to an individual’s story or narrative has been considered incompatible with the empiricist method by Gilligan, the core framework for interpreting data, for Gilligan (1986) must be altered in order to “hear” women’s stories (Gilligan, 1986; Hekman, 1995). According to Gilligan (1982), women make sense of their lives by telling stories about themselves. Thus, focusing on stories becomes essential to the individual who truly wishes to comprehend a woman’s experience. This alternative method of collecting information from participants is known as the coherentist scientific method and is a valid “rival” to conventional empirical methods (Gilligan, 1983).

The present study attempted to combine both the empirical and narrative aspects of moral orientation research by allowing a dialogue to transpire between romantically involved males and females in order to come to a resolution to the dilemma. Presumably, Gilligan would “disagree” with the procedures of the present study because, she believes that women’s “voices” require a finely tuned ear in order to be heard and engaging in a joint interview with a man would likely result in his ignoring this normally quiet voice. However, this did not appear to be the case in the present study, as there were no significant differences between the use of the care and justice orientations in the couple dilemma.

Moral Orientation and its Association with Gender

The manner in which Gilligan’s perspective on moral orientation has been discussed and interpreted has been different in different circumstances and indeed may call into question the extent to which Gilligan intended the care and justice orientation to be gender-specific (Page &

Tyrer, 1995). Although the majority of the moral orientation literature has been based on the premise that moral orientations are gender dependent, (Ford & Lowery, 1986; Friedman et al., 1987; Lyons, 1983) Gilligan's own book provided evidence to further muddy the waters.

In the introduction to *In a Different Voice*, Gilligan (1982) painted a slightly different picture of the association between gender and moral orientation. Moreover, she appears to be continually revising her views on moral orientation (Gilligan, 1982; Gilligan & Attanucci, 1988).

The different voice I describe is characterized not by gender but theme. Its association with women is an empirical observation and it is primarily through women's voices that I trace its development. But this association is not absolute and the contrasts between male and female voices are presented here to highlight a distinction between two modes of thought and to focus a problem of interpretation rather than to represent a generalization about either sex (page 2).

Based on this excerpt from *In a Different Voice*, it does not appear that Gilligan may not have intended justice to be exclusively equated with maleness and care to be entirely equal to femaleness, despite common interpretation. However, the interpretation that moral orientations do not have a clear association with gender has not been the common interpretation in either the moral orientation literature or in psychology textbooks (Unger & Crawford, 1996). Furthermore, in the conclusion of *In a Different Voice*, Gilligan (1982) revealed that the "different voice" may not be as different as it may first appear. She used language as an example of how males and females relate to each other in terms of their morality. She characterized the relationship between men and women as speaking different languages but that they assume they are speaking the same one because the vocabulary sounds the same. Men and women are able to understand each other because the justice and care languages sound alike and it may simply require more effort in order for males and females to understand each other.

Limitations and Influences on Moral Orientation in the Present Study

Although the present study did not find an association between gender and moral orientation, it was acknowledged that there were several factors at play that have been hypothesized as possible influences on moral orientation. One of these factors was the use of researcher-generated moral dilemmas used in the study. It has been hypothesized that there tend to be many more consistent gender distinctions reported when the participants generate the dilemmas themselves (Carpendale & Krebs, 1995; Crandall et al., 1999). This method of generating data was not practical or possible in the present study. It was anticipated that participants may have a great deal of difficulty generating moral dilemmas they have faced as a couple. Thus, in order to lessen this difficulty, moral dilemmas were provided to the participants.

The age of the participants may also have played a role in the results of the present study. It has been demonstrated that gender differences in moral orientation may be affected by age (Walker, 1984; Walker, 1989; Walker et al., 1987). Walker and his colleagues (1987) found that during both childhood and adolescence there were no significant gender differences in the use of moral orientation. Other examinations of adolescents, however, have concluded that it is during this critical phase of development that moral orientation preferences emerge (Muuss, 1988). In addition to studying children and adolescents, adult moral orientation preference has also been examined. In studies of young (20-29), middle-aged (30-50) and older adults (50+), gender differences in moral orientation were significant only during the middle adulthood phase (Pratt, Golding, Hunter, & Sampson, 1988). The mean age of the participants in the present study was

relatively low (25.33 years) and may have accounted for the minimal association between moral orientation use and gender. However, despite the relatively low mean age of participants, participants' ages in the present study did encompass a wide range (20-50 years). Therefore, age was not considered to be a central factor influencing moral orientation use in the present study.

Although the relationship between moral orientation and education has not previously been explored, it is possible the education level and the intelligence of the participants in the present study also may have had an effect on their moral orientation use. The present participants were mostly undergraduate and graduate students with post-secondary education ranging from two to seven years. The relationship between moral orientation and education thus must definitely be explored in further studies.

Finally, the socialization of the participants in the present study may have played a role in their moral orientation. As the majority of the participants in the present study were under 25 years of age, their socialization may have been different from the participants in studies conducted in the later 1970's or early 1980's. Children who were raised in the 1980's and 1990's may have been raised in a more liberal manner, with less emphasis on tradition gender roles. Therefore, future research should certainly consider differential socialization as a potentially important variable in determining the changes in moral orientation across different generations.

Thus, it was acknowledged that the sample characteristics in this study may have had an impact on the results. The participants used in this study likely did not represent the general population, in that they were, for the most part, in their early twenties, well-educated, and likely socialized in a manner that would have led them to think differently about moral dilemmas than

the participants in Gilligan's (1982) studies. Although the sample characteristics created difficulties with external validity in the present study, the lack of gender differences in moral orientation should not be discounted.

Suggestions for Future Research on Moral Orientation

In addition to research on the individual factors involved in moral orientation, future research should further examine the relationship between partners' moral orientation use and how they resolve dilemmas as a couple. The type of dilemmas used in the present study may have impacted moral orientation use. Several researchers have found that the type of dilemmas used to elicit the individual's moral reasoning style may have resulted in differences in the use of care and justice orientations (Crandall et al., 1999; Ford & Lowry, 1986; Gilligan, 1982). In Gilligan's (1977) research, she allowed her participants to generate their own moral dilemmas from ones they experienced in their own lives. However, there is evidence that when dilemmas are self-generated, females tend to discuss dilemmas that are very personal in nature, such as ones involving relationships (Crandall et al., 1999). Males, on the other hand, appear to be more likely to discuss abstract dilemmas, often concerning conflicts between people in general or representations of people but not necessarily individuals in their own lives. Therefore, using participant-generated dilemmas for couples would likely reveal different types of information about moral orientation use in real-life, rather than hypothetical situations.

In order to fully understand moral orientation use in couples, future research might also benefit from considering the perspectives of homosexual and bisexual couples. Because

Gilligan's (1982) theory is based on differential use of moral orientation as a reflection of gender, it would be interesting to explore moral orientation use in couples where both partners are of the same sex.

Finally, future research should investigate the role of culture and/or ethnicity on an individual's or a couple's moral orientation. It is conceivable that different cultures socialize their children to focus on different aspects of a situation, thus leading them to resolve moral dilemmas differently. Therefore, culture, a factor now recognized as an influential force in many other psychological constructs, should also be examined in the context of moral orientation.

Conclusions

Overall, the present study revealed that although moral orientation use may not follow a consistent pattern within couples (i.e. males being more justice-oriented and the females of the couple being more care oriented), it does appear that males and females of a couple are able to understand and employ both justice and care considerations. This finding has important implications for families, couples, and relationship counselors. Because it appears that couples are able to understand the factors their partners use when resolving moral dilemmas, this information should be shared in order to prevent misunderstandings when they are faced with having to come to joint decisions in situations where both care and justice considerations play an important role.

The idea that men and women resolve moral dilemmas differently was not supported in the present study. However, it does appear that Gilligan was correct in her views that there are

two distinct modes of resolving moral dilemmas, one based on considerations of laws and justice and another based on caring and relationships. Trained coders were able to reliably and consistently sort responses to moral situations into the care and justice categories. However, it was the association between moral orientation and gender that was not found in the present study. Men and women both tend to understand and employ both the care and justice orientations, perhaps depending on the situation and their personal views on the specific dilemma.

Despite the evidence that demonstrated that gender does not predict moral orientation, it would not be surprising if Gilligan's (1982) perspective continues to receive numerous citations and support. From the first publication of *In a Different Voice*, Gilligan's (1982) ideas have appeared to be embraced uncritically, even in the absence of empirical evidence to support them. Since the 1970's, the climate of psychology has supported research exploring differences in gender. Perhaps this focus on gender differences has led to an academic and political environment that celebrates gender differences to such a degree that any theory suggesting a difference between the genders is accepted uncritically, simply because it supports the popular notion that men and women are different. If this is indeed the case, then in Gilligan's theory, academic psychology has embraced a theory which has received little empirical support for its claims. Despite the results of the present study, it is likely that it will be a long time before Gilligan's (1982) theory of moral orientation declines in popularity. It may be that the moral orientations theory plays a role in perpetuating the notion that men's and women's morality and decision-making processes are different.

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Appendix A

Participant Recruitment Advertisement

Examining Moral Orientation Use in Couples and Individuals

Principle Researcher: Cheryl Aubie **Contact Information:** aubie@uwindsor.ca , 258-7960

Advisor: Dr. Stewart Page

COUPLES are needed to participate in a research study that will look at how people in relationships resolve difficult moral dilemmas both by themselves and with their partner/spouse. In order to participate in this study, couples must have been together for **ONE Year** or more.

You will receive **TWO BONUS POINTS** for your participation. If both you and your partner/spouse are enrolled in psychology courses, you will both receive the bonus points. In addition to your bonus points, your names will be entered in a draw to win movie passes for two.

If you wish to participate in this study, please clearly print your name as well as you partner's name on the line below, as well as an email address/phone number where you can be reached The researcher will then contact you to set up a time for you to participate.

This study takes one hour to complete.

REMEMBER: both you and your partner/spouse must be available to participate together.

Names (you and your partner)	Phone**	Email**
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1.

2.

3.

4.

5.

6.

****please indicate (by circling) how you would prefer to be contacted, by phone or by email.**

Appendix B

Moral Dilemma Vignettes

INDIVIDUAL DILEMMAS:

I. You and your partner are out having dinner at a romantic restaurant when you see your close friend, Will, across the restaurant. You and your partner get up to say hello to Will and his fiancée, Joy, but stop when you realize that the woman he is with is not Joy. You and your partner try to come up with reasons why he might be there with another woman until you see them kissing intimately. You and your partner are shocked and discuss what you should do. You both feel an obligation to Will and don't want to betray him by telling Joy, especially since he is close to both of you and was the one who introduced you to your partner. You know that Will would be furious if you do tell Joy what you saw and may end the friendship because of it. On the other hand, Will is obviously cheating on Joy and you feel he should not be allowed to get away with cheating on the woman he plans to marry; Joy deserves to know. You and your partner know you must do something, but have to decide what to do.

II. You and your partner have been having some financial difficulties lately. Your partner lost his/her job and there are a number of overdue bills to pay. You suggested asking a relative for money to help you through this rough spot but your partner is too proud to ask for money from anyone. You have been taking care of your elderly grandmother's finances since she entered a nursing home and you realize that you could easily take some money from her account without anyone noticing, and replacing it once things get better, financially. Although your partner would be upset about you doing this, the financial situation is causing a lot of tension and anger in your relationship. You are worried that if things don't get better, the relationship will fall apart. You are left to make a decision, take the money from your grandmother, and hope she doesn't find out and ease the tension in your relationship with your partner, or go along with your partner's wishes and grow more distant from each other, and still owe money to bill collectors.

III. You and your partner have been dating for 5 years now and you have decided to move in together, even though you are not married. You both feel that living together before marriage is a good way to get to know each other even better before you take that step. Neither of you see anything morally wrong with living together before marriage but your father does. He will be both furious and disappointed in you if he finds out that you have moved in with your partner. Now you and your partner must make a decision about how to face this issue. Neither of you want to let your father's feelings stop you from living together. He does live far away and will probably not visit you. You are both quite certain that he will not find out that you're living together and you both feel that by not telling him you are saving your relationship with him. However, neither of you are comfortable with lying to him. You must decide whether you would rather upset your father and sacrifice your relationship with him or keep this secret from him.

IV. A close friend of you and your partner tells you that she has been diagnosed with a serious illness. Unfortunately, the only cure for this illness is a very expensive drug. She cannot afford to buy the drug and neither can you and your partner. You find out that she came to you and your partner because the drug store you both work at carries this drug and she wants you to get her enough of the drug to cure her illness. You and your partner talk about it and realize that it would be possible to get the drug for her, but only if you work together to steal it. If you and your partner were to steal the drug, you would have to lie about the inventory to your boss and would get fired if you got caught. On the other hand, if you and your partner refuse your friend's request, she will die within the year. You must decide your priority in this situation, your job or your friend.

COUPLE DILEMMA

You both come home from grocery shopping one evening to find your second car is not in the driveway. No one else had access to the car except for your 14 year old son, who is obviously too young to drive. You call the police, who suggest that it may have been your child who stole the car, especially since they are nowhere to be found. You both decide to go out looking for the car but when you get home again, the car is back in the driveway. You figure out that it was indeed your child who stole the car to go for a ride to the next town. You call the police to let them know your car has been found, and they want to know if you plan to press charges against the thief. You stammer and try not to let on that it was actually your child who stole your car but you sense they suspect it anyway. The police officer tells you that if your child is caught stealing a car again you, as the parents, who will be held legally responsible for anything that happens because you chose not to take action this time. The police officer tells you that you can think about it and let him know your decision in the morning.

Now you must decide how to discipline your child for their actions. You must consider that your child did steal your car and drove it for two hours without a licence. This is obviously illegal and should be punished. However, if you were to press charges against your child, they may receive a strict punishment from the courts and will be very angry at you both if you decide to take that route. Recently the relationship has been strained between you and your child and neither of you really want to place something like criminal charges into this faltering relationship. Finally, you must keep in mind that if this were to happen again, it would be you, as the parents, not your child, who would receive legal punishment for endangering the public by allowing your child to get away with this action the first time.

Appendix C

Moral Dilemma Questions:

- 1. How would you resolve this dilemma?**
- 2. What considerations led you to resolve this dilemma in this way?**
- 3. Imagining you were your partner solving this same dilemma, how do you think he/she would resolve this dilemma?**
- 4. What considerations do you think your partner would have use to solve this dilemma in this way?**

Appendix D

Demographic Information Questions

Personal Information

Please answer the following personal information:

1. Gender

☐ Male

☐ Female

2. Age

_____ Years

3. How long have you and your partner been involved with each other?

_____ Years

4. Are you and your partner currently (please check all that apply)

- ☐ Seriously involved but not living together? If yes, do you plan to live together/marry at some point? ☐ Yes ☐ No
- ☐ Living together?
- ☐ Engaged to be married?
- ☐ Married?
- ☐ Parents of children together?

Appendix E

Personal Attributes Questionnaire

On the following pages are a series of 5-point scales which describe a variety of psychological characteristics. For each one, you are to rate yourself on that characteristic. For example, "How artistic are you?" On the scale below very artistic is indicated at the far right and not at all artistic at the far left.

Not at all artistic A.....B..... C.....D.....E Very artistic

If you think you are moderately artistic, your answer might be D; if you are very inartistic, you should choose A, etc.
For each scale, select the letter on the scale that best describes you and circle that letter. Please be sure to answer every item.

1. How **independent** are you?
Not at all independent A.....B..... C.....D.....E Very independent
2. How **active** are you?
Not at all active A.....B..... C.....D.....E Very active
3. How **competitive** are you?
Not at all competitive A.....B..... C.....D.....E Very competitive
4. How easily do you **make decisions**?
Can make decisions easily A.....B..... C.....D.....E Has difficulty making decisions
5. How easily do you **give up**?
Gives up very easily A.....B..... C.....D.....E Never gives up easily
6. How **self-confident** are you?
Not at all self-confident A.....B..... C.....D.....E Very self-confident
7. How **superior** do you feel?
Feel very inferior A.....B..... C.....D.....E Feel very superior
8. How well do you stand up **under pressure**?
Goes to pieces under pressure A.....B..... C.....D.....E Stands up well under pressure
9. How **emotional** are you?
Not at all emotional A.....B..... C.....D.....E Very emotional
10. How are you to **devote yourself to others**?
Not at all able to devote self completely to others A.....B..... C.....D.....E Able to devote self completely to others
11. How **gentle** are you?
Very rough A.....B..... C.....D.....E Very gentle

12. How **helpful to others** are you?
Not at all helpful to others A.....B..... C.....D.....E Very helpful to others
13. How **kind** are you?
Not at all kind A.....B..... C.....D.....E Very kind
14. How **aware of the feelings of others** are you?
Not at all aware of the A.....B..... C.....D.....E Very aware of the
feelings of others feelings of others
15. How **understanding of others** are you?
Not at all understanding A.....B..... C.....D.....E Very understanding of others
others
16. How **warm in relation to others** are you?
Very cold in relation A.....B..... C.....D.....E Very warm in relation to others
to others

Appendix F

Dyadic Adjustment Scale

Most persons have disagreements in their relationship. Please indicate below the approximate extent of agreement or disagreement between you and your partner for each item on the following list.

	Always Agree 5	Almost Always Agree 4	Occa- sionally Disagree 3	Fre- quently Disagree 2	Almost Always Disagree 1	Always Disagree 0
1. Matters of recreation						
2. Religious matters	5	4	3	2	1	0
3. Demonstration of affection	5	4	3	2	1	0
4. Friends	5	4	3	2	1	0
5. Sex relations	5	4	3	2	1	0
6. Conventionality (correct or proper behaviour)	5	4	3	2	1	0
7. Philosophy of life	5	4	3	2	1	0
8. Ways of dealing with parents or in-laws	5	4	3	2	1	0
9. Aims, goals, and things believed important	5	4	3	2	1	0
10. Amount of time spent together	5	4	3	2	1	0
11. Making major decisions	5	4	3	2	1	0
12. Leisure time interests And activities	5	4	3	2	1	0
13. Career decisions	5	4	3	2	1	0

	All the Time 5	Most of the Time 4	More Often than not 3	Occa- sionally 2	Rarely 1	Never 0
14. How often do you discuss or have you considered terminating your relationship?						
15. How often do you or your partner leave the house after a fight?	5	4	3	2	1	0
16. In general, how often do you think that things between you and your partner are going well?	5	4	3	2	1	0
17. Do you confide in your partner ?	5	4	3	2	1	0
18. How often do you and your partner argue?	5	4	3	2	1	0
19. How often do you and your partner "get on each other's nerves?"	5	4	3	2	1	0

	Every day 4	Almost Every Day 3	Occa- sionally 2	Rarely 1	Never 0
20. Do you kiss your mate?					
	All of them 4	Most of them 3	Some of them 2	Very few of them 1	None of them 0
21. Do you and your mate engage in outside interests together?					

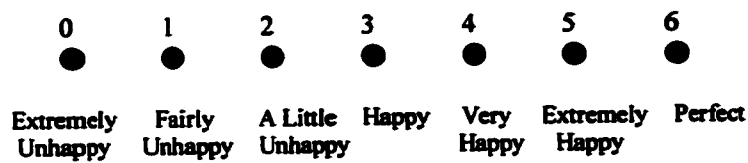
How often would you say the following events occur between you and your partner?

	Never 0	Less than once a Month 1	Once or twice a Month 2	Once or Twice a Week 3	Once a Day 4	More Often 5
22. Have a stimulating exchange of ideas?						
23. Laugh together	0	1	2	3	4	5
24. Calmly discuss something	0	1	2	3	4	5
25. Work together on a project	0	1	2	3	4	5

These are some things about which couples sometimes agree and sometimes disagree. Indicate if either item below caused differences of opinions or were problems in your relationship during the past few weeks. (Circle yes or no)

- | | Yes | No | |
|-----|-----|----|-------------------------|
| 26. | 0 | 1 | Being too tired for sex |
| 27. | 0 | 1 | Not showing love |

28. The dots on the following line represent difference degrees of happiness in your relationship. The middle point, "happy", represents the degree of happiness in most relationships. Please circle the dot which best describes the degree of happiness, all things considered, of your relationship.



29. Which of the following statements best describes how you feel about the future of your relationship?

- 5 I want desperately for my relationship to succeed, and *would go to almost any length* to see that it does.
- 4 I want very much for my relationship to succeed, and *will do all I can* to see that it does.
- 3 I want very much for my relationship to succeed, and *will do my fair share* to see that it does.
- 2 It would be nice if my relationship succeeded, but *I can't do much more than I am doing now* to help it succeed.
- 1 It would be nice if it succeeded, but *I refuse to do any more than I am doing now* to keep the relationship going.
- 0 My relationship can never succeed, and *there is no more I can do* to keep the relationship going.

Appendix G

CONSENT FORM

Title of Study: Examining Morality in Individuals and Couples
Principle Researcher: Cheryl Aubie, University of Windsor
Faculty Advisor: Dr. Stewart Page, University of Windsor

The purpose of this study is to assess how people resolve moral dilemmas, both on their own and with their partner or spouse. This study will have two distinct parts, one you will complete on your own and another that will involve both you and your partner. These two portions of the study will be completed one immediately after the other and the study will take place in one session only.

In the first part of this study, you and your partner will be placed in separate rooms. You will receive a set of questionnaires and four fictitious moral dilemmas. After reading each dilemma, you will be asked to respond, in writing, to four questions that pertain to how each dilemma may be resolved. You will also be asked to complete questionnaires asking some questions about your personality and your relationship with your partner. Please be aware that you are free to omit any questions you do not wish to answer. You will be asked not to put your name on any of the materials provided to ensure your anonymity. Also, your partner will not have access to any of the information you provide the examiner during the written part of this study. This part of the study will take approximately 30 minutes to complete.

In the second part of the study, you and your partner will be reunited to take part in an interview with the examiner. You and your partner will be read the moral dilemmas again and together, you will be asked questions about how you resolved the moral dilemmas. This part of the study will take approximately 30 minutes. Please note that this portion of the study will be audio-taped so the examiner can review your responses at a later date. Only the researcher, her advisor and research assistants will have access to the information you provide, and your name will not appear on any of these materials. Any information you provide in both parts of the study will be used for research purposes only, which may eventually include publication of a research article.

If, at any time during the study, you have questions, please feel free to ask the examiner and please be aware that if any time, you no longer wish to participate in the study, you are free to withdraw at any time. Also, please do not discuss this study with anyone, as they may also be participating in the study. If other participants have inside knowledge of the study, the integrity of the study may be compromised. Finally, to thank you for participating in this study, your name will be entered in a draw to win a gift certificate for dinner and a movie for two. Once the study is complete, the draw will take place and if your name is selected from the draw, you will be notified by telephone.

If you are willing to complete this study, please sign your name following this consent statement:

I hereby acknowledge that, after reading the description of the study, I am willing to participate in this study. I understand that all the information I provide will be used for research purposes only and that my anonymity is assured. I also realize that I am free to withdraw from the study at anytime without penalty.

Signature of Participant

Date

Please keep a copy of this consent form as an indication that you understand and agree to the terms and conditions of this study. Any concerns about the ethics of this study should be directed to the Dr. Cheryl Thomas, Psychology Ethics Committee Member, University of Windsor.

Appendix H

INSTRUCTIONS TO PARTICIPANTS

To begin, please read and sign the consent form provided to you. You were given two copies, one to return to me and the other is for you to keep for your personal records.

This study is comprised of three separate parts. In one part you will be given a series of moral dilemmas to read and answer questions about. You and your partner will be seated away from each other for this section and you will be asked to respond to the questions from your point of view. This is not a test to see if couples agree or disagree with each other so do not worry about how your partner might respond. Please do not put your name on any of the pages provided to you.

For the second part of the study you and your partner will be read another moral dilemma. In this part you will be asked to discuss how you might resolve this dilemma together, as a couple. This interview will be tape recorded so it can be reviewed later. In order to ensure your voices are not recognized by anyone but me, your interview will be immediately transcribed into written format. If you use any names during the interview, these will be removed in the transcript as well. The first and second parts of the study will be interchanged for some participants. In your case, you will be doing the (couple/individual) section first, followed by the (individual/couple) section.

Finally, for the last part of the study, you will be given some questionnaires about yourself and your relationship to answer. At the end of the study, your names will be entered into a draw for three sets of movie passes for two. If your name is picked from the draw, you will be contacted by telephone. If you are receiving bonus points for participating, I will take care of that at the end of the study as well.

Appendix I

INITIAL DEBRIEFING FORM

The purpose of this study was to assess how individuals and couples resolve moral dilemmas, and if individual members of a couple resolve these dilemmas differently when they are making decisions in conjunction with their partners. This study was also interested in examining if men and women consider different factors when they must solve a moral situation.

It is expected that men and women will consider different aspects of a situation when trying to resolve moral dilemmas. It is also expected that the way that people resolve moral situations if they are resolving the situation by themselves may be different from the way that they would resolve when their partners are involved in the decision. The questionnaires you completed were meant to help the researcher understand more about your personality, and why you and your partner may have resolved the moral dilemmas in a certain way.

I would like to thank you for participating in this study. If you have further questions or concerns about the study, please feel free to contact me via email at aubie@uwindsor.ca. A detailed description of the results of this study will be made available in the Psychology Department at the University of Windsor in April, 2002.

Cheryl Aubie, M.A. Candidate
Department of Psychology
University of Windsor

VITA AUCTORIS

Cheryl D. Aubie was born in 1978 in Fredericton, New Brunswick. She graduated from Bathurst High School in 1996. From there she went on to St. Thomas University where she obtained a Bachelor of Arts with First Class Honours in Psychology. She is currently a candidate for the Master's degree in Clinical Psychology at the University of Windsor and hopes to graduate in Fall 2002, after which she will continue with her doctoral studies.